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WEEKLY REVIEW.

—A correspondent of a contemporary expresses his surprise at the poor collection taken at the Cathedral, on occasion of the annual Choral Festival. The congregation is said to have numbered 670 persons, and these *la crême de la crême* of Bombay society. The collection amounted to Rs. 149-12-3 A majority of those who contributed gave less than 4 annas each. The sum collected fell short of the expenses by about Rs. 100. This just illustrates what we have frequently had occasion to notice that the tendency of state patronage in religion is to make those who attend the established churches, niggardly about giving. The habit of relying on the state for the support of an ecclesiastical establishment, instead of making the purse-strings open more readily for incidental expenses, has generally the contrary effect. We find that the most liberal are they who have the whole burden of their church's support thrown upon them. Some time ago there was a great outcry in Madras because the Government wished the gentry who worshipped in the Cathedral, to bear the expense of some church peons' wages. This was felt to be an unendurable hardship.

—The Rev. Mr. Bomwetsch, C. M. S., in charge of a Bengali congregation in Calcutta, judged it expedient to deviate in various particulars from the ritual of the Common Prayer book, and was asked to discontinue conducting public worship. But the Home Secretary of the Society has written out (says a writer in the *Lucknow Witness*) to the following effect.

"While as Members of the Church of England, the Committee and the Society generally, desire to act in strict obedience to the laws of that Church, as well as in conformity with its spirit, they must protest against the same restrictions being imposed on those Native Christians in various foreign countries whom it has pleased God to bring to the profession of faith in Christ through the Society's intrumentality. What the Committee wish to see in these converts, is not submission to the Church of England, but the desire for, and ultimately the attachment to, an Independent Church of their own. The Society's object is the glory of God in the evangelization of the heathen, and not the aggrandizement of the English Church. At the same time they regard it as more honorable to the Church of England to be the mother of independent children than to be the mistress of subject communities."

—The International Society for the promotion of African Civilization, formed at Brussels under the auspices of the King of the Belgians, is about to construct a road from Bagamoyo to Tanganyika, 640 miles long, and it is hoped that they will soon begin a road from the West Coast (Loando) to the Lake. Belted with such a highway from sea to sea, Africa will scarcely know herself.

—The Manager of the Columbian Press, Satara, proposes to publish a series of Scripture verse cards in Marathi, for Sunday-school use. Many will be glad to hear that there is a prospect of getting this long felt need supplied. A set containing 2,400 cards with simple verses, 400 ornamental reward cards, 25 highly ornamented, will cost Rs. 10, and should be ordered before Jan. 1st.

—We have received a copy of the "International Bible Lessons for 1878" arranged for the Marathi Sunday-schools in India, by the Rev. S. R. Wells, and handsomely printed at the Columbian Press, Satara, on a single sheet of four pages. We are glad to learn that these Lessons are introduced into vernacular Sunday-schools, increasingly from year to year. As our readers are aware, millions of Sunday-school children in all parts of the world, learn simultaneously, Sabbath by Sabbath, the lessons of this series. We do not see why adult Christians as well, should not join in this study of the Scriptures. We propose therefore, from the beginning of the new year, to publish each month the text for the month, and make some comments weekly on the lesson for the following Sunday.

—We have before us a diminutive little book entitled "The Intercession Paper of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ, Bengal Ward, June, 1877." First comes a list of the things to be prayed for permanently, and of these the first is something not mentioned in the Lord's prayer, or in any other prayer of the New Testament, viz. "The continual increase of Eucharistic truth in the English Church in India." "A deeper realization amongst Churchmen in this country of the Mystery of the Holy Sacrifice." One would suppose that the proper way to obtain this would be to meditate daily on the Gospel narrative of the sufferings of Him who offered himself once for all. But no: the Holy Sacrifice is the Eucharist, and the aim is that the Lord's Supper should be regarded as a propitiatory work of the priest. Under this head, we have: "The restoration of the Daily Eucharist, and of the primitive custom of reserving the Blessed Sacrament for the sick and dying." The daily Eucharist is not a bit too often, if men are to rely on it for the purgation of their sins; but on this supposition what becomes of the Gospel? We say it sorrowfully, but we say it sincerely, these Sacramentarians have got hold of another Gospel, which neutralizes the glad tidings of salvation in a crucified and risen Saviour. Another intercession is for—"the establishment of religious orders in connection with the English Church in India, and of a sisterhood in the Punjab." The weekly intercessions follow. There is a good deal about Indore and Mhow in these. The 6th in the list for the 1st Sunday is "light for earnest Protestants," and certain well-known Christians of Mhow are indicated by their initials. 2nd Sunday: "More communicants at C. Increased reverence for S. G. and M. Deepened love for Blessed Sacrament for J. W; for Mary, etc. etc. 4th Sunday: "Thanksgiving for communicant confessed: also for E. C. confessed." Why this great joy for an individual induced to confess? Is it not evident from the importance attached to this matter that the system is very different from that of the New Testament? In Francis Xavier's journals we find that he considers this a most important part of his functions; he tells how many he confessed here, how many there; while in the apostolic journals we have not a word of such a thing The grand aim is the exaltation of the priest; the one who confesses, thereby makes himself over to the priest and becomes enchained to him forever. It appears from this little paper that they who belong to this system, are not saved even at death. Notwithstanding the daily absolution, notwithstanding that a priest solemnly declares to them some hundreds of times that all their sins are blotted out, it appears that their souls are not in repose after death. Here is the last list, *to be used daily*: "Repose of the soul of M A; M, S B, D L, L J, J C, A R, B P (Bp) M S, J M, J S, A T, C M, A B, E C, M H, J. H (Dec. 31, 1876) and A C C, (Feb. 1877)." The Rev. J. W. Adams, Chakrata, N. W. P. is the Secretary of the Bombay and Bengal Ward. The following ministers in this Presidency are "Priests Associate" in this Ward: Rev. Messrs. Corfield, Cotes, C. Gilder, Mackey, Page, O'Neil, Rivington. There are 13 others.

—The Rev. Geo. Taylor second son of the Rev. J. V. S. Taylor of the Irish Pres. Mission, Guzarat, has arrived to join the same mission. We heartily congratulate the father, and also the Mission, on this accession. The new missionary is married to the daughter of the late Rev. Mr. Wallace of the same Mission. Already there are a goodly number of missionaries in this Presidency, who are the children of former missionaries.

—The Rev. Jani Ali, C. M. S. has lately arrived in Bombay. He will be connected with the Money Institution. Mr. Ali is a convert from Mahomedism, and has been in England four years, pursuing studies at Cambridge. We gladly welcome him back to India.

—A Mr. McGregor, a European assistant on a tea-plantation in Assam, beat a cooly with a cane and otherwise maltreated him, under the impression that the man was shamming illness. But the poor man was really suffering from debility, and the cruel treatment made an end of him. He died in 36 hours. Mr. McGregor has been found guilty of "causing hurt" and sentenced by the High Court to six months' rigorous imprisonment. The sentence seems to us a lenient one; but is an improvement on the Fuller verdict of a fine of Rs. 30.

—We have received the Annual Catalogue of the Bassein Normal and Industrial Institute for Sgau-Karens. The scholars are largely composed of the children of Karen pastors. Here are the statistics of the Sgau-Karen churches of Bassein: churches, 65; ordained pastors, 26; unordained pastors and preachers, 60; baptized last year, 267; church-members 6459; scholars, 1656; contributions, Rs. 29,612.

—We have been favoured with the August number of the *Vedarthayatna*. (Attempt to interpret the Vedas) reaching to Hymn 74.

—We beg to acknowledge receipt of the *Indian Evangelical Review* for October. It contains the following articles; Woman's Work for Woman, Rev. A. P. Happer, D. D. Canton; The Bible in the School, Rev. G. M. Rae; The Day the Lord hath made, Rev. John Hay; Confession, Rev. S. W. O'Neill; Self-Discipline, Rev. E. S. Summers; Principles of Spiritual Sowing, iii; Polyandry in the Himalaya; Notes and Intelligence; Book Notices. The editor's plan is to allow both sides of certain disputed subjects to be presented in his pages. "Some readers" he says "will be surprised at seeing Mr. O'Neill's Article on Confession. We would admit an article from His Holiness the Pope, if he would only favor us with a contribution. When our readers overcome their horror,—they will not find any thing very atrocious in his article. We doubt if they will be able to disagree with the conclusion to which he comes, that voluntary Confession is perfectly legitimate." If this is the result, then Father O'Neill has served well the cause he has at heart, by supplying the *I. E. Review* with this article. Voluntary Confession is all that the Ritualists plead for, we believe. We do not find the Article very atrocious, but we find it plausible and insidious.

—A correspondent says:

"With reference to your note in your last issue, about Mahomedans maintaining that the Christian

Scriptures in their present state are corrupt, I am able to prove from the Koran (though even the great authority Sir W. Muir does not appear to have noticed it) that Mahomed admits indirectly, but in the strongest manner, the doctrine of the Trinity. I do it so; In a *Sura* in the Koran, Mahomed tells them not to say the Trinity; it was blasphemy: how could God have progeny? Jesus Christ was a spirit, most blessed, etc. But what does this prove? why, as clear as day, that the doctrine of the Trinity was in the Bible, otherwise Mahomed would have been only too glad to make use of the strongest argument he possibly could use in saying *it was not there*, if such was the case. I have used the argument often and never could get a reply to it."

—The Rev. Mr. Blake has engaged a large bungalow on Grant Road, as a home for Native Christian students from out-stations, pursuing their studies at the Free Church Institution and College and other institutions. It is placed under the charge of the Rev. Baba Padamanji. It is intended that the students shall pay moderately for the privileges here enjoyed, and it is thought that the institution will be eventually self-supporting. Some nine or ten have already taken up their residence there. We had the pleasure of being present at a gathering of ladies and gentlemen at the bungalow, on Wednesday, when the Rev. Dh. Nowroji, Rev. V. Bhasker, Rev. Mr. Mackichan, Capt. Oldham, Dr. Macdonald and others expressed the great interest they took in the movement and their entire satisfaction in the arrangements.

—We hear with much regret of the death of Rev. W. Tracy, D. D. of the Madura Mission of the A. B. C. F. M. He died on the 28th ult. at Madras. It is upwards of forty years since he came to India; he arrived in March, 1837 and has made two visits of 3 years each to America. For 25 years Mr. Tracy was Principal of the Seminary for the education of pastors, catechists and teachers.

—We have received a pamphlet called "Life" which begins thus:

"We do not deny, say the doubters of the Gospel, that, so long as a believer has Christ, he has life, or eternal life; but if he sin, he no longer has Christ, and therefore no longer has eternal life. This is perhaps the most seducing doctrine that Satan can bring against the real child of God."

If to hold a particular doctrine is to be a doubter of the Gospel, and to be under the influence of Satan, then what need to say any thing more about that doctrine? The case is settled.

We do not know of any body that holds the doctrine denounced in the above extract. We know of some who believe that men are kept by the power of God *through faith* unto salvation, and that nothing shall be able to separate *believers* from the love of God in Christ Jesus. We do not believe that men have eternal life because of a past faith. He that believeth hath eternal life; as *hath* is the present tense, so *believeth* is; we do not any where read that he who has once believed, has eternal life. If our correspondent say, the believer will continue to believe, we say, he ought to; let him by all means do it; let him hold fast the beginning of his confidence firm unto the end, and keep his body under that he may not be a castaway. This subject was very fully discussed in our paper in February, March and April of this year, and we only say here that by life, eternal (æonian) life, we understand spiritual life which comes to the believer from Christ moment by moment, and which manifests itself in the fruit of the Spirit. As expressed in the pamphlet sent us:

"If the Holy Ghost has not brought you, as a lost sinner, to receive Jesus as your Saviour—your Saviour from the guilt and condemnation of sin, by His death on the cross, and your living Saviour to deliver you from the present power of sin—no matter what profession you make, no matter what you have; if you have not Christ, you have not life."

Jesus came to save his people from their sins; he is a "perfect Saviour," i. e., perfect with reference to the matter of saving such as we are from our sins, and according to our faith is our experience of his perfect salvation.

—The Rev. W. P. Barker, late of Rutnagherry, is now labouring among the Seneca Indians, in the state of New York.

—A sketch of the life of the Rev. Mr. Pym has appeared in print. He was born in 1835 at Longstowe, Cambridgeshire; in 1848 he went to sea and made two voyages to Calcutta.

One day, in a strong gale of wind, he was ordered, with others, to go aloft and 'reef topsails.' While doing this he slipped from the footrope, and might have met with his death by falling either into the boiling sea or upon the deck. Providentially, however, in falling he caught the reef-point, and by that he hung on, swaying in the wind, as the vessel rose and fell in the angry surge. He managed to maintain his grip until assistance reached him, and he at length reached the deck in safety.

He entered the army in 1853 and retired from it in 1863. He was present at the seige of Delhi, and rose to be Captain. His first public address was in 1870. In 1873 he became Rector of Cherry Burton, Yorkshire. Mr. Pym confines his ministrations in "churches," to those of the Church of England, and it is believed that there are special reasons that make this desirable. He is expected shortly in Bombay, where he will preach in the Cathedral and, we presume, in some public hall.

Rev. C. M. Pym in Secunderabad.

From Nov. 18th to 29th this Station enjoyed the benefit of Mr. Pym's ministrations. The way had been prepared by earnest Prayer, and the Chaplains of Secunderabad, Chudderghaut, Trimulgherry, and Bolarum, drew up a joint address calling upon the people to pray and work for the Mission. Nor were they disappointed. Their unanimity seemed to infuse itself into the people, and at the many meetings and services held, the attendances were large, and the results such as to call for devout thankfulness to the Great Head of the Church.

There was a farewell service on Thursday evening Nov. 29th in Secunderabad Church, when Mr. Pym preached a very telling sermon, after which a large number of persons remained to partake of the Lord's Supper.

The fact that Mr. Pym was once a soldier, ensured much sympathy and kindly assistance in carrying on his work, on the part of both officers and men.

Mr. Pym left for Poona on Friday morning, followed by the love and gratitude of those who had been helped by his faithful teaching.

After accounts of a similar kind which have appeared in the "Bombay Guardian," it is needless to discribe Mr. Pym's mode of conducting the various meetings and services.

Z.

The Bombay Guardian.

SATURDAY, DECEMBER 8, 1877.

RESTITUTION OF ALL THINGS. II.

We read in Hebrews (x. 12) that Christ is set down on the right hand of God, expecting till his enemies be made his footstool; and in 1 Corinthians (xv. 25) that he must reign, till he hath put all enemies under his feet. The representation is not that he is sitting on his Father's throne in heaven, waiting till the time shall come for him to reign; but that he is reigning now, subduing his enemies, and will thus reign till all are subdued; the last enemy being death. We do not look forward to a time when Christ shall be invested with supreme power; he has now all power in heaven and in earth. But the manifestation of this power is determined by the faith of his people. "If thou canst believe, all things are possible." The augmenting faith of Christ's people, will reveal itself in the augmenting correspondence of their lives with his life; in the fuller reproduction of Christ in his people; the fuller embodiment of the Gospel in its followers; in a word, in the accomplishment of the Saviour's desires, expressed in John xvii: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The kingdom of God is righteousness, peace and joy——in the Holy Ghost. The spotless righteousness of God in Jesus Christ made over to the believer, reconciles him to God, cancels his sins, and is available, hour by hour, for all the demands of his being; this righteousness appropriated, and continuously appropriated, is the advent of the kingdom of God to the heart; peace and joy attend it. This is the grandest of Christ's triumphs; all external displays of power are insignificant in comparison. We cannot from the heart say, Thy kingdom come, unless with all our heart we seek to be filled with the Spirit, and our whole being swayed continually according to the mind of Christ. Not as though I had already attained, said Paul; but I follow after, if I may apprehend that for which I am apprehended of Christ.

We have spoken of the restitution of the family relation, the bringing of it back to God's original conception. Christian parents have much to learn with regard to the possibilities entrusted to their hands. Living by the faith of the Son of God, and exemplifying this life in all their conduct, it shall be, it should be, as though Christ were himself training up their little ones to be men and women after his own heart, a generation of spiritual Anakim. The full significance of the family relation, in its bearing upon the kingdom of Christ, is expressed in the last verses of the Old Testament: He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers.

But the parents must themselves receive Christ in his fulness, and their whole being must be brought in subjection to his sceptre, through the power of the Holy Ghost, which is alone adequate for this, if they wish to see their children put on Christ and grow up into him. Away with the disastrous idea that it is only a limited measure of the Spirit's power that is available for the Christian, and away with the equally disastrous idea that children must first learn the ways of the world, and become mature in iniquity before they are converted. Christ hath bought them from their very birth, and He has a far better right to enter their hearts than sin has. The parent is his advocate with the child, so to speak, to assert Christ's claims from the beginning, and win for him the opening of the heart's gate. Children confide before they speak, before they walk; the way of faith comes natural to them; unbelief is strange to their nature. But the faith which the child has in the parent, he must be taught to exercise in Christ; and faith in Christ will follow naturally upon the faith in the parent, if the parent himself is walking in that faith which will secure to his child the presence of the Holy Spirit. The parent has no right to the confidence of his child, except as he uses it to teach the child to confide in Christ.

The Prince of this world is cast out, but Christians do not believe it, and their unbelief allows him to come up with flying banners to the field from whence he has been driven. What a frightful mistake has been perpetuated from generation to generation, by Christians, in allowing the god of this world to forestal the Prince of life in the hearts of their little ones. Do we find difficulty in coping with the fully-developed and strongly-entrenched evil of the hearts of grown up men and women? then why not accept the victory offered us in the untainted hearts of infants? The people of the world know that it is wise to take the enemy where he is at the greatest disadvantage, where he is in least force. If 1000 men are on a field of battle, we do not wait for a reinforcement of 10,000 to join them before attacking them, but make haste to attack then when they are feeblest. We are combating the full-blown heathenism of this world, and neglecting to get possession of the infant minds entrusted to us for Christ. We may do the one without leaving the other undone.

Surely the Christian parent cannot be too careful to what influences he commits his children. Christ teaches him to seek first the kingdom of God for himself, to give spiritual considerations the first place; and if for himself, then surely not the less for his children. The law of Society requires parents to seek first for their children, intellectual culture, but this law contravenes the law of God, and may not be obeyed with impunity.

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"All these things shall be added unto you." It is only when a man is walking with God, that he can understand any thing as he ought to; he will not be found lacking in true science. The first-class schools where only, it is thought, a suitable education can be obtained, are in too many instances unfavourable to the spiritual nature of the pupil, and no one who truly loves his children will expose them to these ungenial influences.

THOUGHTS ON THE GOSPEL OF JOHN.

"The second miracle." iv. 54.

The second miracle in Galilee. He had wrought miracles in Jerusalem. ii. 23. Some months had passed away since his baptism. Christ is not eager to perform miracles. His works were less than himself. His being was the greatest miracle: holy and undefiled, one with the Father, conscious of deity, conscious of infinite love, yet living a human life, instructing sinners.

"Jesus went up to Jerusalem." V. 1.

This Gospel of John is almost wholly devoted to the account of our Lord's visits to places outside of Galilee; mainly to the account of his sayings and doings in Jerusalem and the neighbourhood.

"Waiting for the moving of the water." **3.**

These words and the following verse are not found in ancient MSS. We incline to think they have been interpolated from the margin, where they were inserted as a gloss, to explain the facts. That the people were really waiting for the water to be agitated, appears from v. 7. We would naturally infer that there was an intermittent spring, of medicinal virtue, and that the agitation of the water was attributed by the Jews to supernatural agency. We are not asked to believe that an angel came down visibly, for this would be a very unnecessary display of the supernatural. "Who maketh his angels spirits, his ministers a flaming fire," Ps. civ. 4; this passage may be rendered "he maketh the winds his angels, the lightnings his ministers." That the waters were not remarkably efficacious, appears by the number of the unhealed, and by the statement that only the first who entered the bubbling waters, got relief. The miracles of Scripture were all wrought in attestation of some person or truth; but there was nothing authenticated by this miracle, supposing it to have been one. John the Baptist wrought no miracles. All things were arranged so as to give most power of testimony to the miracles that accompanied the Lord Jesus.

"It is not lawful for thee to carry thy bed." 10.

Here was a dreadful thing; a man carrying his bed (i. e. a bundle) on the sabbath-day. After 38 years, he had received from the Son of God the power to carry instead of being carried, and men would arrest him as a transgressor. He who had made him whole had given him a command to take his bed with him; and in the very first act of obedience to God, he brings upon himself the wrath of men. There are thousands this day who are hindered from obeying the Son of God (who at the same time offers them the necessary powers) because they foresee that it will bring upon them the wrath of men. Men who have all their life been aiming not to be reckoned transgressors, shrink from a path in which they shall be so reckoned, though Christ assures them it is the path of life. These Jews claimed to have the prerogative of determining what God required of men, just as the Pope, his councils and his priests, claim to have it now.

"Sin no more; lest a worse thing come upon thee." 14.

Thirty eight years of physical helplessness, unable to control his limbs, dependent as a child, with all the suffering involved in such a condition; bad enough, one would say; but there was something worse for him, unless he forsook sin. How glad would we be to hear him say, "Lord thou hast delivered my poor body, come to the help of my wretched heart; cleanse me from sin; teach me the way of life; let me cleave to thee, learn of thee, and be made like unto thee." What less could he do with his restored powers than consecrate them to the service of Christ? Who so competent to tell him what to do with his hands, his feet, his eyes, his tongue, as he who had released these limbs of his from the bondage of 38 years? Hast thou been made whole by this Healer, reader? And what art thou doing with thy renovated powers? Who but Christ is competent to direct thee? Will thou take the strength given thee of God, to serve the task-masters of this world?

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—I hope you will allow me to say a few words on your remarks on my letter.

1. You say that I "carefully turn aside from certain texts that unequivocally show the existence of conscious spirit apart from the earthly body." Do you think that my letter claimed to be an exhaustive and complete discussion on the intermediate state? Before concluding I remarked, that I thought I had been too lengthy already. Your correspondent "Anglicanus" and doubtless others, he says, will have no objection to hear more on the subject. But their desire cannot be gratified because you are satisfied with your belief in this matter.

2. Notwithstanding your statement (without proof) that "the God of Abraham, Isaac and Jacob is the God not of the living only, but of the dead," I quote Christ's own words, "God is *not* the God of the *dead*, but of the living." Those who heard these words first were astonished at this doctrine. Many more are to-day.

3. However ridiculous it may seem to you that the Bible and Christians should teach that man is not alive after death, you have not a scrap of Scriptural evidence that any attempts were made to teach the doctrine of conscious existence after death from the parable of the rich man and Lazarus, and the account of the transfiguration.

4. The day of Christ's ascendancy and of the New Jerusalem coming down from God out of heaven are not spoken of in Scripture as happening at the same time.

I am
Yours as ever,
C. R. J.

[When our Lord said that God is not a God of the dead but of the living, he aimed to show that Abraham, Isaac and Jacob were living and not dead. They are dead as regards this world, and that was what we had in mind when we said God is the God of the dead, i. e. of the departed. For we immediately added: "Our Lord shows us Abraham living, in a place of happiness."—If the actual appearance of two of the departed at the Transfiguration, and our Lord's mention of Abraham as in a place of happiness, do not prove that the Bible teaches "conscious existence after death," we know of no language that would prove it, and it is evident that while C. R. J. sees as he sees, all controversy with him would be in vain. Our space is very limited, and we have much more matter weekly than we can insert. C. R. J. and one or two others would wish us to give our columns up to them, and some who hold the doctrine of "once in Christ always in Christ" would wish to give them to them, and Ritualists and Rationalists would be glad if we would give them space to ventilate their ideas: but we must decide (and we do it prayerfully) what the testimony of the *Guardian* shall be. We do not class together the parties we have named; but we mean to say that we must be guided by our own convictions. As to C. R. J's last remark on Rev. XXI. 2, 4.—*Ed. B. G.*]

DEAR SIR,—Permit me to make a few remarks on 13 Ch. John, 33-34 and 35 vs.

True candour is a Christian grace, and will not grow in any soil, but a believing heart. It is an eminent and aimable property of the love which beareth, believeth, hopeth, and endureth all things.

It forms the most favourable judgment of persons and of characters, and puts the kindest construction upon the conduct of others that it possibly can, consistent with love of truth. It makes due allowances for the infirmities of human nature, will not listen with pleasure to what is said to the disadvantage of any, nor repeat it without a justifiable cause. It will not be confined within the walls of a party, nor restrain the actings of benevolence to those whom it fully approves; but prompts the mind to an imitation of Him, who is kind to the unthankful and evil, and has taught us to consider every person we see as our neighbour.

Our Saviour, before whom we must shortly appear as our Judge, has made love the characteristic of his disciples; and without some evidence that this is the prevailing disposition of our hearts, we could find little comfort in calling him God. Let not this be accounted legality, as if our dependance was upon something in ourselves. The question is not concerning the method of acceptance with God, but concerning the fruits or tokens of an accepted state. The most eminent of these, by our Lord's express declaration, is brotherly love. "By this shall all men know that you are my disciples, if you love one another." No words can be plainer and the consequence is equally plain, however hard it may bear upon any professors, that though they could speak with tongues of angels, had the knowledge of all mysteries, a power of working miracles, and a zeal prompting them to give their bodies to be burned in defence of the truth; yet if they love not the brethren, they are as "sounding brass or a tinkling cymbal:" they may make a great noise in the church and in the world; they may be wise and able men, as the words are now frequently understood; they may pray or preach with great fluency; but in the sight of God their faith is dead, and their religion vain.

Yours in Love,
J. G. T.

NOTICE.

REV. W. B. Osborne from America will (D. V.) conduct a series of SPECIAL SERVICES at Falkland-Road Hall from Sunday, 9th Dec. every evening during the week, except Friday and Saturday. On Sunday at 11 a. m. and 6 p. m.; the other services at 7½ p. m. All classes of the community are invited to attend.

TO-MORROW, at Dean Lane Hall, Rev. I. F. Row, 11 a. m. (Sunday School Sermon); Rev. J. E. Scott of Seetapore, at 6 p. m.

THE Rev. Mr. Park is to deliver a Lecture at the rooms of the Y. M. C. A. (Tract Society's building) on "The Voices of Nature," on Friday evening next. All are invited, both Europeans and Natives who understand English. The Lecture will begin *at half past eight.*

Epitome of News.

SATURDAY, DECEMBER 1.

—Mr. Walter Ness, who is under an engagement by the Government to develope the Warora coal field of Central India, in an address to the members of the Staffordshire Institute of Mining Engineers, at Dudley, said that in the Warora coal fields, there were by computation 500,000,000 tons of coal within 14 miles.

—A Mr. J. H. Nolan, of Boston, U. S. A., has invented an automatic self-propelling horse, "the moving power being produced by the weight of the rider and added weights." The rider sits on the machine, exactly as he would on a horse, and guides it with the reins. At a public exhibition given at Boston, the automaton is said to have proved a success, and the inventor declares that he can turn out horses capable of carrying a man from ten to twelve miles an hour for £3.

—A Royal Warrant was promulgated Nov. 5, creating a general department for army pay services, to be designated the Army Pay Department, and to be organized from the 1st of April, 1878. The duties of the department will be to receive, disburse, and account for moneys receivable and payable for military services. The officers will be available for general duty at home and abroad, and will be liable to be transferred from one duty to another, as well as from station to station, according to the requirements of the service. The ranks of officers of the Army Pay Department will be those of staff paymasters and paymasters. The honorary ranks will be those of major and captain respectively, and will regulate quarters, military allowances pensions for wounds, and pensions and allowances to widows and families.

MONDAY, DECEMBER 3.

—*Bombay Gazette*: Mr. J. Simmons Lynn, the well-known English aeronaut, made a second balloon ascent from Bombay on Saturday, which had a very unfortunate termination. Perhaps injudiciously, considering the fact that Bombay is so nearly surrounded by wide seas, Mr. Lynn in order to take a passenger along with him, went up with only 2 bags

of sand in the car. The consequence was that his ballast was soon exhausted, and he was unable to save his balloon from falling into the harbour. Fortunately, there were some boats about, and Mr. Lynn and his passenger, Mr. Grattan Geary, were picked up none the worse except for the fright and a good ducking; but the balloon got loose and went sailing away high up in the sky towards the south-east.

The marine part of the expedition is thus related by Mr. Lynn: "I tried again in vain to reach the land at the north end of the harbour, and found we were still descending, so overboard went the last 20 lbs. of ballast, but in spite of this effort the balloon continued her dowward course. We instantly put on our cork jackets, and in a few seconds had a fearful plunge in the harbour. My instructions were acted upon by Mr. Geary with the utmost promptitude, fortunately for both of us, for our position was extremely perilous, inasmuch as the car revolved rapidly like the paddle wheel of a steamer, and compelled us to perform extraordinary feats to enable us to keep on the upper side of the revolving car; all this time we were travelling and revolving head foremost. This state of things could not have continued many seconds longer, for we were both getting thoroughly exhausted, and I could only succeed in holding my breath whilst the car was taking its revolving headers, at times completely under the water. I determined not to abandon the balloon whilst there was a chance of saving it; and at this moment we crossed the track of a smack, and so dexterous were the natives on board that they intercepted my grappling rope, which caused a momentary check and enabled Mr. Geary to get on board, which for the moment astounded me. I was now close alongside of the boat, and felt quite satisfied that my grapnel was firmly fixed in the boat's anchor which was hanging over its side. I therefore leaped into the boat, but was scarcely there when a gust of wind struck the balloon with such force as to carry away the boat's anchor and its mooring. The balloon now instantly soared aloft."

The balloon came to earth near Panwell.

—We regret to have to announce the death of Colonel Swanson, the Deputy Commissary of Ordnance, which occurred at the Western India Club (Poona) last Saturday afternoon.

—The numbers receiving gratuitous aid on relief works in the Madras Presidency went down last week 150,000, and there are now only 650,000 persons on all descriptions of relief. It is thought that all Government efforts will cease in the middle of January. This is, of course, assuming that the season continues favourable, and that towards the period of ripening, rains do not altogether fail, leaving the crops to wither in the ear.

—Captain Swiney drew on one of the walls of the fort at Mackeson, a very pretty design for a tombstone, a few days before his death, with the inscription on it of his death. A cavalry officer, mounted, with a large umbrella over his head, is represented in the centre of the stone, surrounded by smaller figures of ladies and gentlemen of Peshawur, supposed to be looking with sorrow at the centre figure, which is a very good likeness of himself. Below are the following words, "Sacred to the memory of Captain Hugh Swiney, XVII. B. C., of an ancient and noble line, who was cruelly starved by his khitmutgar in these vaults. November, A. D. 1877. Well done, thou good and noble servant.—H.S." Underneath, the following words have been added, "The above was drawn by Captain Swiney a few days before his death. He was killed in action on the 20th November, 1877."

—Jas. Harris, fireman, was killed by falling through the hatchway of the Str. Morgley.

—*Beacon* "We regret to learn of the death of Mrs. Joynt, the wife of Dr. F. G. Joynt, Deputy Surgeon General in Sind. A telegram was received from England in Kurrachee last week announcing the melancholy intelligence." Mrs. Joynt is well remembered in Bombay, where, for many years she took an active part in Christan work.

—Speaking of the recent Conference of the M. E. Church, in Calcutta, the *Lucknow Witness* says: As we sat and witnessed the deliberations of this youthful body full of earnest enthusiasm and high confidence in the mission to which they believe God has called them, we could not help feeling that there were the germs there of a power which is to have a mighty influence on this country, although at present it attracts but small attention, and few not immediately associated with it have any idea as to how much is being done. We believe God is in the movement. He abides in the hearts of those who are promoting it. They are not compassing selfish ends. They are giving themselves body and soul, with singleness of purpose and much self-denial, to the extension of the kingdom of righteousness. Their methods are already proving to be as well adapted to India as they have been in the past to England and America. And it may be that even a higher mission is before them here, from the close connection of their work with the strongholds of heathendom, than was before their fathers across the seas. We bid them most heartily God-speed.

—From a letter of Rev. Wm. Taylor's in *Zion's Herald:* "Providing on a most economical scale for the support of my family, and laying out all the funds I can to pay the passage of missionaries to India, I am going, by the will of God, to my next field as a *steerage* passenger. The come-down will involve a sacrifice, not of health, but of the reputed dignity of social status—a very costly article at home or abroad, and not a thing to be despised. The real diguity of a true ambassador of Christ will *keep*, in the steerage, and survive even 'bonds and imprisonment.' A little humiliation and discipline by the way may help us all the better to 'endure hardness as good soldiers of Jesus Christ' when we 'get to the front.'"

—*Indian Chr. Herald:* "We observe that in addition to the large sum of money sent to the Lord Mayor of London for the Indian Famine, the following sums of money have been received by the Missionary Societies. The Church Missionary Society has received for the famine about £10,000; the Propagation Society £11,000: the Wesleyan Conference £5,000: the London Missionary Society £7,000. Other Missionary Societies have received and transmitted large sums. All of these being added to the Lord Mayor's Fund, it appears that England has subscribed more than £500,000, a noble sum truly."

Tuesday, December 4.

—*Bombay Gazette;* Allahabad, 3: Jammu was captured on Saturday, the British loss being three wounded; they enemy left five dead. The neutrality of the other tribes remains unchanged. Captain Swiney's assailant was not killed, only slightly cut on the forehead, and escaped, taking Swiney's sword. He was formerly a sepoy in the 26th Punjab Infantry.

Sir Richard Temple is again in Sind.

—Secunderabad is said to have 40,000 inhabitants. The Nizam's subjects are said to number 10 millions.

—There are 66,636 insane persons in England and Wales.

—*Deccan Herald:* "This case (Ferns vs. Collins) was concluded on Saturday last, after four days' hearing. Both parties admitted the circumstances in which the offence took place, and it was proved that Mrs. Ferns and Mr. Collins had both agreed in regard to the first arrangement which was made for the girl, which was annulled afterwards by Mrs. Ferns. The Judge directed that the defendant should pay the girl's mother Rs. 500 as damages, the amount to be paid in monthly instalments of Rs. 30. The Judge further directed that each of the parties should pay its own costs."

—Mr. Edward Jenkins, m. p., the author of "Ginx's Baby" has addressed himself to the task of writing a novel with the purpose of exposing the wrongs of Indian coolies in the West Indies and Mauritius. It is entitled "Lutchmee and Dilloo: a Study of West Indian Life."

Wednesday, December 5.

—There are 169 news papers published in this Presidency (42 European and 127 others) being 12 more than in Bengal (61 European and 96 others). The *Times of India* says that the average circulation of the vernacular papers does not exceed 100.

—The Bombay Government have determined to take a new census in five of the Collectorates lately afflicted by Famine, so as to ascertain how far the numbers of the rural population have been affected. The census will be taken on the night of the 19th January 1878.

—*Times of India:* "A serious grain riot took place at Bagdad on the 1st instant. Seven laden vessels were plundered by the populace. Several arrests have been made.

—Same; Indore: "At Neemuch cholera is said to be bad; Lieutenant Bristow, of the 10th Regiment N.I., and Lieutenant Judd, Assistant Commissary of Ordnance, having been carried off suddenly. The workmen on the Neemuch extension line of railway, beyond Rutlam, are dying off thirty a day."

"Should nothing unforeseen occur, the Ghaut division of the Holkar State Railway will positively be opened for traffic from Chooral to Mhow on the 1st January next, which will be a great convenience to all coming to these part."

—Same; Madras: "Moonesawmy, the station master through whose blundering the recent fatal collision was caused at Naggery, has been sentenced to eighteen months' imprisonment. Judge Plumer severely censured the Railway authorities for employing in responsible positions incompetent men on salaries of Rs. 25 monthly."

—Same: Professor Monier Williams has sent to the *Times* a second long letter on the condition of India, which he has recently visited. As to the administration of the country, he thinks the two dangers to be most guarded against are a desire to advance too rapidly and uniformly, and a tendency towards the over-centralization of authority. In the laudable anxiety to do as much good work as possible, there is rather too much legislation, although there is no hint that it is what the publicans at home would call harassing. The natives, especially, have no cause for complaint. Their claims to consideration are everywhere conscientiously reconized, and if a Hindoo and an Englishman of equal merits are competitors for a public office, the Hindoo is almost certain to be preferred. In the work of administration a great deal too much is left, Professor Williams thinks, in the hands of mere clerks, who lay upon collectors and other functionaries burdens which are too grievous to be borne. One collector, for example, was some time ago ordered to write a report "on the habits of the Gangetic porpoise," and another received instructions to compile a complete gazetteer of his district, with an exhaustive account of its flora and fauna. Abritrary tasks of this description are in addition to regular duties which entail almost constant travelling and a great deal of fatiguing routine works. As to education in India, Mr. Williams regrets that the vernacular languages are neglected by the instructed natives in favour of a vicious and inflated English, which is used not only in speaking, but in writing absurd essays and poems. He is well pleased with the missionary schools, which he thinks will be more effectual than any other agency in Christianizing India.

—Major Wilson, Supdt. Nassick Police, saw the meteor of Nov. 27 "in an easterly direction."

"The flash of light on the earth for the moment was as if the sun suddenly had come out in full splendour, and been extinguished. The trail remained visible, growing less and less, for the space of 10 minutes. About 4 minutes after the meteor burst a loud report like the sound of a distant cannon was heard."

—*Deccan Herald:* "The Rev. Mr. Pym preached both morning and evening on Sunday last in St. Mary's Church, and at eleven o'clock in St. Paul's Church. These services were well attended, except that in the early morning there were few soldiers, owing to their having been ordered out to attend Colonel Swanson's funeral. On Monday evening, Mr. Pym preached in the Assembly Rooms on the 53rd Chapter of Isaiah, a very clear sermon on the atonement of Christ. It was characterised by clear, distinct and impressive utterance, while every one must have seen that he had felt in his own experience what he was speaking about. Last evening Mr. Pym preached another sermon in the Assembly Rooms. The two past mornings there have been prayer meetings at 8 o'clock. These will be continued this morning and on Thursday in the Council Hall."

Thursday, December 6.

—The editor of the *Times of India* was one of those who went up in the balloon last Saturday.

"There was no feeling of giddiness when looking down from the balloon. The peculiar sensation experienced when gazing down from an unusual height was experienced when the balloon had not yet risen far above the factories and their tall chimnies. The eye had then something by which to measure the height, and the sense of insecurity was not absent, though there never was the slightest tendency to vertigo. As the balloon soared shere above all points of comparison, the sense of insecurity seemed to go away of itself. One could look straight down at the bunders, the shore, the water, and the ships without being troubled in the least. The distance was so great that the effect on the eye was similar to what it is accustomed to in viewing a distant landscape. The earth appeared depressed in those parts which were more directly in view; further out it curved upwards, saucer fashion. The Ghauts were far beneath towards the eastern horizon; they formed part of the saucer's edge on that side. The sea rose up on the west, and far beyond the Vehar lake (and the site of the Toolsee lake, distinguishable by the dark colour of the new earthworks in progress there) a good part of Salsette seemed to slope upwards and become lost in haze and cloud. This inverted aspect of the earth beneath was very singular. When the balloon escaped after it had been made fast to the native boat's tackle, an incident took place which deserves mention. Just as the balloon began to rise, slowly lifting the car out of the water in which it was immersed, and with which it was filled, a native boatman laid hold of the rope to keep it down. On

the instant he was lifted twenty feet into the air. His comrades called to him to let go, and he luckily obeyed, dropping into the water."

—Up to the 5th ultimo, according to a telegram in the *Times*, upwards of £76,000 had been collected in Australia on behalf of the Indian Famine Fund.

—Sixty-two tons of Alpha stone from Wright's level in the Wynaad has produced over thirty ounces of rich gold, averaging nine penny weights per ton.

—The war is estimated to be costing Russia half a million sterling *per diem*.

—*Deccan Herald*: "We regret to hear that the outbreak of cholera at Ahmedabad and neighbourhood has been very severe. There have been 44 deaths in a very short time. In addition to Lieut. Gibbs of the G. T. Survey, three men belonging to the Survey took it, one of whom has died and the other two have recovered. Other slight cases have occurred."

—*Bombay Gazette*: "Recent telegrams show that the Turks have, in spite of strenuous fighting, been systematically thrust back towards Sofia all along the line. Their first positions lay to the north of the Balkans, from Orchanie to Etropol. They repulsed, according to their own account, a Russian attack on Orchanie, but subsequently were compelled to evacuate that place and beat a retreat. Then, there were other engagements near Etropol, resulting in the Russian occupation of that place, and advance across the Balkans with the view of turning the Turkish positions in the Orchanie Pass. Again, according to Mehemed Ali the Russians were beaten, at a place which we cannot identify, to the southwards of Etropol; but again the Turks retreated, leaving the Orchanie Pass apparently open to the enemy, and thus accomplishing the purpose of the Russian attack. Finally, we have a telegram to-day from the Turkish general, stating that the Russian column which had come through the Teteven Pass has been defeated to the south of Slatitza. This is a very significant announcement, for it shows that the Russian are making a dash from Slatitza to seize the Pass known as Trajan's Gate, through which runs the high road from Sofia to Adrianople, and so to cut off the reatreat of Mehemed Ali's army. They have been foiled so far, because the Turkish leader has had the prudence to concentrate his main strength for the defence of this line. We cannot understand the reference in the telegram to the Turkish "Left Wing," unless Mehemed Ali is already making the best of his way to Adrianople; for, if his army still covers Sofia, his Right Wing would be opposed to the Russians at Slatitza. But, assuming this expression to be erroneous, we think it improbable that Mehemed Ali will be able to hold his ground at Sofia, or to do more than secure a safe line of retreat. To say nothing of the Russian forces which have already made their way across the Balkans, it appears that the Servians are now coming into the field. They have chosen well the time for proclaiming their independence. The great highway from Constantinople to Vienna runs through the cities of Adrianople, Sofia, Nissa, and Belgrade; and the army of the State of which Belgrade is the capital can most opportunely help the invaders of Turkey, when the invaders are already within striking distance of Sofia.

—A pleasing prospect dawns upon the Roman Catholics of India. The archbishop of Goa and the Government promise them the pleasure of a glimpse of the body of St. Francis Xavier, on the 3rd of December of next year.

—The *Oxford Guardian* of Oct. 17 and 24 contains interesting letters from Rev. W. B. Keer, describing his voyage to Valparaiso. We have only room for the following extract: "On the second Sunday from Lisbon, we were off the rocky reef and palm-fringed shores of Pernambuco, or Recife, *i.e.*, a reef, as it is also called. The reef which runs about a mile more or less from the shore forms the harbour, extends for two or three hundred miles and may have been the work of an earthquake, though originally formed by coral insects. The city together with Olinda, a suburb about two miles north on a hill, may contain nearly 150,000 souls, of whom about 150 are English merchants, the rest speak Portuguese. There are extensive tramways, and a railway nearly 400 miles long to connect the river San Francisco above the falls and rapids with the port. It has been constructed it is said by Englishmen and with English capital; and though it runs through a fine country is said not to pay. It cost over two millions sterling. Here we obtained tropical fruits—pine apples, bananas, &c., and fresh vegetables. A run of 380 miles brought us to Bahia, or the Bay of All Saints, discovered in 1503 on all Saints Day, by Americus Vespucius (under the patronage of Don Manoel King of Portugal), who carried thence a cargo of dye wood, which when cut resembled *brazas*, or coals of fire. Hence the name of the whole of the vast country of Brazil containing the Amazon and other large rivers. This city was long the capital of Brazil, but the Emperor often spends his time at Rio-de-Janeiro when not abroad travelling, as he was then, and still is, in Europe. The city is still the ecclesiastical capital, and has an archiepiscopal see and some conventual and college establishments, the churches are not grand. There are many miles of tramways, and a hydraulic lift to raise passengers from the lower to the upper town. There is also a railroad into the country. There appears to be a good trade done in the port, and the city, which may contain 180,000 inhabitants, is a thriving one. There is a small English commutity of about 200 souls, and the city is indebted to a former English Chaplain for several improvements. A large iron screw steamer lay stranded near the lighthouse, an awful warning to others as it was not the effect of bad weather. A considerable quantity of oranges, cocoanuts, bananas, and other tropical fruits were put on board here for Rio-de-Janeiro, a port 742 (geographical) miles further south, and where such fruits are less abundant. A run of little more than three days brought us early on the morning of the fourth day to Rio-de-Janeiro; the entrance to the magnificent land-locked harbour or bay is very grand. Several mountain-like islands are passed and then several forts, where the mountains part as if to admit ships to one of the most beautiful and quiet harbours in the world. Sydney, in Australia, and Naples are only to be compared to it for beauty, though it bears more resemblance to Bombay than to Naples."

—In Mr. Scarborough's "Chinese Proverbs" the reader will observe the parallel to many a European gnome. "To throw a sprat to catch a whale," is, in China, "To throw a brick to allure a gem." And we were amused the other day to find our, "The pot calls the kettle smutty," turn up with the Japanese as "The sieve said to the needle, you have a hole in your tail." The Chinese proverb, like that of all nations perhaps, except the Jewish, is severe upon womankind: "You must listen to your wife, and not believe her;" "The minds of women are of quicksilver, and their hearts of wax." And, with a reference to the small feet of their females, "The tongues of women increase by all that they take from their feet." The curious woman: "Would like to turn the rainbow, to see what there was upon the other side." The vulgar woman is: "A spider attempting to spin silk." The cautious woman: "Writes her promises on the slate." The extravagant woman: "Burns a wax candle in looking for a lucifer match." The happy woman: "Died in a blind, deaf and dumb asylum, years ago." Ugly men with pretty wives are: "Scabbed heads with flowery boughs." "The broken furnace may turn out good tiles," teaches that base parents may have good children. And, amid their Italian-like asperities against women and married life, it is a relief to read: "Husband and wife in perfect concord are like the music of the harp and lute." To toady is "To place one's warm cheek alongside another's cold one."

Friday, December 7.

—The *Times of India*: suggests the advisability of the adoption of some means of providing for the defence of all accused persons who through poverty are unable to retain counsel and are themselves incapable of conducting their defence in criminal cases.

—Same: "The new building for the Sir Jamsetjee School of Art will be opened in February, and it is proposed to get up an Art Exhibition in honour of the occassion."

—Same; Bellary. 6: The Reddy's son, who was convicted and sentenced to imprisonment by a Famine Official at Caroor, has been released on bail to-day by the Sessions Judge, who condemned the committal as disgraceful. The papers have only just been supplied. The Duke of Buckingham has telegraphed to the Collector to institute a special enquiry.

—Same; Rajkote, 6; The Jaitpore forgery case has terminated. Jadhowrai was sentenced to five years, and a fine of Rs. 24,000; five others to lighter punishments.

—The Str. *Venetia*, with English Mails left Aden for Bombay yesterday 11 a. m.

—Mr. Hamilton Maxwell has been appointed Sheriff of Bombay for the coming year.

—Deaths last week 529.

—*Bombay Gazette*: The 11th (Prince Albert's Own) Hussars, who sailed for England in the troopship Malabar yesterday, after having served eleven years in India, are remarkable as having been the first British Cavalry regiment to carry out a certain military reform of great importance in India. When the regiment arrived in this country, Colonel C. Fraser, who then commanded it, and who had seen something of Indian service before, resolved to try the experiment of making the men do their own work out here as they had been in the habit of doing it at home. The 11th took over the Indian establisment of the Bays at Mhow, and Colonel Fraser immediately discharged about 650 followers, and told his men they must groom their own horses and do other duties of which cavalry soldiers serving in India had previously been relieved. The men, never having been accustomed to anything else, obeyed this order without a murmur; and the example thus set has since been followed by other regiments. Not only has this reform, which is a rare instance of really sound economy, saved a good deal of money to the State, but it has had a most beneficial effect on the health of the men.

—The meteor of the 27th ult., was also seen at Ahmedabad. We would like to know if it was seen *in the west*, by any body in the Deccan, (Ahmednuggur collectorate or further east.)

—*Bombay Gazette*; Ahmedabad: "If Government wishes, once and for all, to reduce the ryots to a state of pauperism, then by all means let them this year not only exact their pound of flesh but the last drop of blood and the very last piece from the miserable possessor. As it is, many of the well-to-do cultivators in the Deccan have been brought to the brink of ruin, and a little leniency and forbearance on the part of Gorernment might give them a chance of retrieving their fortunes."

—The *Spectator*:—The plan for which Father Curci has, it is said, been expelled the Order of Jesus was a broad one. He recommended the Pope, in a letter addressed personally to His Holiness, to reconcile himself with Italy, on condition that Catholicism should be made the sole religion of the State; that the King should be consecrated by the Pope as receiving his power from God, and not from the people; that the Pope should have power effectively to veto any law contrary, in his judgment, to religion or morality, and that the conditions of Rome should be so altered that he could reside there as a dignified Sovereign—that is, as most persons interpret it, free of the rivalry of the secular Government. This letter was pronounced by the Pope "an impertinence," but it is more than possible that the sentence was not written in consequence of the advice. Father Curci added comments on those who surround the Pope and misuse his infallibility, which thus is reduced to a deception. An infallible Pontiff, who is told that his infallibility is abused, is by implication told that he is not infallible—which Pie Nono, like any other dignified clergyman of his years, does not like.

—A telegram says that the Pope is not expected to recover.

Miscellany.

—*The Rock*:

The annals of the Shaftesbury Park estate teem with lessons which we hope will not be thrown away upon the philanthropic supporters of kindred projects for the improvement of artisans' dwellings. The chief peculiarity of this scheme was the rule which prohibited the erection of places of worship within its bounds. If any serious folks chose to hire a room there could be no harm in *that*, but churches or chapels there should be none. This rule we may readily suppose was suggested by Dr. Baxter Langley, the chairman of the company, and the chairman also—unless we greatly mistake—of the Sunday Lecture Society, whose infidel re-unions it has been more than once our duty to expose. Of this we are sure, that at the only one of these gatherings which we ever attended there was he in the chair! But now, after a three days' trial at the Central Criminal Court, we find this man—whose standard of morality was so exalted that he saw specks in Christianity itself—convicted of swindling the artizans for whose welfare he professed such great anxiety out of sums of money amounting to many thousands of pounds! For this he, and one of his confederates, have most righteously been sentenced to eighteen months, and the other confederate to twelve months', imprisonment with hard labour. The *Times* remarks:—

"That they were rogues, morally speaking, they must have known perfectly well. But they may have supposed that the law could not touch them. The great hardship of their case, they seem to think, is that they have been picked out for special punishment, while they have been by no means singular in their misconduct. Frauds essentially the same as theirs pass every day unchallenged. The agent who makes his own corrupt profit from dealings on behalf of his principal, and the person, too, with whom he thus deals, are scarcely to be distinguished from the defendants in the affair before us. The result of the late trial has, we rejoice to think, thrown a tremendous bombshell into the camp of the rogues. The range of the fire has proved to be beyond all expectation, and there must be a good deal of trembling just now as to who may be next hit. Our only fear is that, if the attack is pressed

too fiercely, the rogues may prove to be too many for the honest men. It is not every jury that would venture to bring in the verdict we recorded on Friday. A common sympathy and a common sense of insecurity would sometimes be too strong. We welcome the verdict as tending to clear the air of a species of commercial dishonesty which has been a great deal too common. A conspiracy to defraud has an ugly sound about it, much more alarming to the conscience than the euphemistic, but morally equivalent phrase of taking a commission."

We sincerely trust that the moral of this painful history will be turned to good account by our friends the artisans, and that they will be more careful in future how they listen to plausible fellows who seek to improve their condition by teaching them to desecrate the Sabbath, and who disallow the erection of buildings for the worship of Him who is the Lord of the Sabbath. As the *Times* says, "a conspiracy to defraud has an ugly sound about it," nor is it less odious when its operations are of a *religious* rather than a *secular* character. And now that justice has overtaken the culprits in a case of the latter description, let us hope that something may also be done with the "conspirators" of the former class. They are by far the more dangerous of the two. *

—*N. Y. Evangelist*:

The Christian Union thus comments on the remarkable scene in the Recorder's Court on Friday week:

For over a week Mr. Gilman has been in *quasi* concealment. His friends were ready to arrange a compromise; they urged him to do so; some, at least, of his creditors were also desirous that it might be done. Mr. Gilman overbore the urgencies of friends; surrendered himself to justice, and invited sentence of the law. The day after the disclosure of his crime he had addressed a paper to his wife and pastor. This paper was read in open court by his counsel. In it Mr. Gilman told the story of his sin. Moneys were entrusted to his keeping by friends who had implicit confidence in his integrity. Gradually, at first insensibly, he encroached on these funds, not by speculations, not by self-indulgences, but by unwise investments, by living beyond his means, and by charities. Times grew worse instead of better. After the panic of 1873 depositors began to withdraw their funds. At length, to avoid exposure, he committed the first forgery. He used the "raised" certificate only to borrow money which he still hoped somehow to repay. Blindly hoping that the next step would extricate him, he plunged in deeper and deeper, till at length the long-dreaded disclosure came.

"Those who know me in my business relations alone may not be aware of it, but every one who knows me personally will bear witness that my intimate friends and associates are all some of the best and purest souls that ever lived. They know that I love better to give away money than to spend it for myself; they know that my thoughts and my interests were more with various charitable works with which it was my happiness to be connected than on money-getting by right means or wrong. They will mourn with me that I should have valued the good opinion of good men more than a good conscience and my own self-respect. They will wonder how it was possible for a man to so far deceive himself as to believe that he really cared for and valued things that were true, honest, pure, just, lovely and of good report, while beneath the smooth surface his heart was rotten and dishonest to the core."

When this paragraph was read in court there were few dry eyes. There are not many who realizing the ruin to which this downward path has led, can read it in their own homes unmoved by pity. It would be well if there were not many who could read it without asking themselves the question "Is there rottenness beneath the smooth surface of my own heart? Is my life, like his, lived 'to be seen of men'?"

There is an erasive power in sin. "When the righteous man turneth away from his righteousness and committeth iniquity all his righteousness that he hath done shall not be mentioned." We remember Benedict Arnold not as the campaigner against Quebec, but as the betrayer of West Point. To-day men speak of Mr. Gilman not as the vestryman, not as the Sunday-school worker, not as the charitable dispenser, but as the forger. Rightly his counsel forbore to press previous good character. Rightly he himself plead no excuse. "Others may call it madness; I call it sin." Rightly the Judge gave the heaviest sentence which the law allows. The past makes no atonement, and serves as no credit in such a judgment hour. The story and its results may serve to give pause to men that are beginning a like career. To live beyond one's means is worse than a folly; it is a crime.

But thanks be to God, there is also an erasive power in true repentance.

—Professor Lacroix in *Zion's Herald*: The religious life tends to degenerate in two directions—towards extinction, and towards *perfunctoriness*. And these two are one, in so far as real. It is bad enough to have a religious life that is drifting towards extinction; it is but little better to have one that is becoming perfunctory.

And who is free from this latter danger? Does not our finest silver, sadly tend to get drossed over and through? Take the very highest spiritual activity in which man can engage—the preaching of the Gospel, the promoting of revivals. Who that has self-knowledge, does not feel the danger of backsliding in the very midst of sermon-making, in the very process of calling sinners to God?

The *officer* tends to absorb the *man*. The human brother tends to become a mere instrument, an utter machine. We are far from intending to let this be so; but yet it becomes so. With the very best purpose to the contrary, we yet slide and fall. Our clerical life gets divorced from the common life. Our caste-life falls out of unison with the mass-life. Our official life sits as a fetter, or a refrigerator, upon our human life.

This is the secret of the dangerousness of a priesthood. This explains why all priesthoods, however spotless in origin, sooner or later desiccate into tyrannical, close corporations, hovering like a nightmare, like a pestilence, upon the moral health of the people. It has been so with all Gentile priesthoods, an occasional Melchizedek to the contrary notwithstanding. It was notoriously so with the Jewish priesthood. It has been scandalously so with the various priesthoods of historical Christianity. What are the oriental Christian priesthoods but mummies, but fossils? And what of the Roman? And what, alas, of too many lines of Protestant priesthoods? You would exhaust more fingers than any ordinary man has, before you should have counted up all the Protestant priesthoods that have long since landed high and dry upon the bleak sands of sacramentarianism or Christianity and also others that have as yet considerable spiritual vitality, are posting full-tilt in the same deadly direction.

* Since the above was written we have received some recent papers issued by the Sunday Lecture Society, from the roll of whose members we perceive Mr. Baxter Langley's name is carefully expunged.

Selections.

REVIVALS IN SWEDEN.

"A SWEDISH LADY," writing from Jönköping, Wilhelmsro, sends some extracts from her correspondence, which tell of remarkable seasons of spiritual awakening in that land. She says:—The first is from Motala, a small town on the Götha canal, one of the loveliest parts of that fine route through Sweden:—

"Last year a great hunger for the bread of life was felt among us, and the Lord was pleased to satisfy it abundantly. Later in the year English people visited the place, and, though speaking through an interpreter, were the means of bringing out many souls halting between two opinions, as well as of refreshing the Christians. In the winter the work increased; much blessing was poured out during the week of prayer; many cried for mercy. The activity of the Christians increased; meals were provided for the outcasts and the drunkards, amongst whom many souls were gathered in."

"This summer the Sunday-school children were to have a feast; amongst them few had hitherto been converted, and the teachers cried unto God that at least ten more should be won among the 400 at this summer treat. The festival was a happy one; much had been spoken and sung with faith and prayerfulness, yet there were no signs. At last the finishing words were pronounced; but then here and there children began to cry, declaring themselves great sinners. Oh! what a mighty rushing of the Spirit in that room! Parents receiving their children anew from God as fellow-believers, teachers rejoicing over their pupils. There was not a corner in the large Mission-room where there were not young souls born to the Lord. Those awakened would not leave the hall before they had made their decision and confessed the Lord; it was indeed as in the first Pentecost—the whole room was moved by the Holy Ghost."

"We had first thought to speak privately to those who were awakened, but decided to meet them on a fixed day in the following week. By that time any excitement or unreal emotions must have passed away. To our meeting there came *two hundred who were joining in prayer and praise for blessing received*! Since then we meet every week, and the bond is increasing every time, though some seem to have experienced only a passing impression without real depth."

Then, in a letter coming from another part of Sweden, there is the following:—

"The spiritual movement here is wonderful; 200 people on the estate have been awakened to anxiety concerning their souls. All public-houses in the neighbourhood have been shut, and one of the worst drunkards, the terror of all, has been reclaimed, and sits now at the feet of Jesus. I remember the time when my husband slept with a loaded pistol at his side, the people, especially the drunkards being so lawless. Almost all our servants have become new creatures in Jesus, and are anxious for the souls of others. The minister is an excellent man, and understands extremely well how to treat the anxious inquirers. He is not jealous of his ministerial authority, but is glad of any help among the laity in his congregation.

"At present I am all alone at home in this house; my family and the people are gone to the village, where there is a missionary festival. It is very lonely to be shut out from intercourse with Christians through deafness. Oh that people could understand the death-like stillness there is around the deaf, and how much one seems to miss, and to be kept back through it by the necessary missing of spiritual advantages. So much is done for the blind, so many sympathize with *them*; *few* understand and realize the sufferings and dangers of the *deaf*. You who have many praying friends, could you not ask the Christians of Great Britain to unite in public intercessions for *all* the deaf *all over* the earth? Of 100 converted people, ninety-nine have been brought to the truth through *hearing* of the word, only *one* through the reading. This tells its own tale. *We* miss altogether what others *live on*."

I may finish off this epistle by asking all the children of our Lord to comfort the heart of this suffering saint, who has known the Lord from her youth, and been tried by deafness almost from girlhood, by knowing that a more public interest through her appeal might be shown to the deaf—for instance, a day of prayer, as the first Sunday in May is for the blind. "Bear ye one another's burdens, so fulfilling the law of Christ."—*(Christian.)*

LOVE TO GOD.

BY W. P. BLACK.

WE are accustomed to regard love as an emotion, and to measure the strength of our love by the intensity of our feeling. Do we not thus make love a matter of the flesh to which feeling and emotion appertain? But in the Word we are taught that love is one of the fruits of the Spirit. Let us consider this matter of our love to God from a scriptural stand-point, that we may know what it is.

We are not left without explicit instruction on this subject. John says (1 John v. 3; 2 John, 6), "For this is the love of God, that we keep His commandments. And this is love, that we walk after His commandments." Our Lord Jesus brings love directly to this test of obedience (John xiv. 15, 21, 23, xv. 10): "If ye love me keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me. If a man love me he will keep my words. If ye keep my commandments ye shall abide in my love." The answer to the question, then, Do I love God? as it is given in these words, is not be determined by an inspection of our feelings or emotions, but by ascertaining whether "we keep His commandments." Love is thus taken out of the realm of sensation, and exhibited by the Holy Ghost as consisting in obedience, in spiritual trueness or faithfulness, a fixed principle of loyalty to God in our daily life. And as one of the fruits of the Spirit, "the Spirit of truth." we apprehend how love such as God demands of us "is shed abroad in our hearts by the Holy Ghost whom He has given unto us," and is thus provided for our need abundantly.

I believe much confusion has existed on account of a misapprehension on this matter. The general idea that love consists in fervid emotion or feeling toward the Beloved, or exists only where these are experienced, has led many to a desiring and striving after feeling or emotion, which has resulted in the obscuration of the spirituality and purity of the relations between God and the soul; and, taking occasion by this error, Satan has accused many a soul of want of love when it was suffering a kind of exhaustion after a season of over-stimulated sensibility. Let us gather this false idea out of the highway. How can the spirit of man have toward God, who is a Spirit, an emotion, a feeling, a sensible experience, in the ordinary use of these terms? I believe this has been a great hindrance to a life of faith. Emotion and fervor are not of faith but from feeling, and the life swayed by these must have its fluctuations, its lights and shades, its ups and downs, its moments upon the mountains, its days of prostration in the valleys, its hours of delight, its periods of despondency approaching despair.

But when we realize the truth that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," and that to love God is to obey Him, the spirit of love being the spirit of obedience, then the way opens for us out of the emotional, the evanescent, the bewildering, into the spiritual, the eternal, the true. Then we are helped to understand that Christ dwells in the heart by faith, His presence witnessed not by emotion or feeling but by the word of God; then we are helped to understand that we are clean, not by reason of any sensible experience continued from day to day, but because such is the promise of our God, which promise we claim by faith. And ceasing altogether to look to our feelings for the evidence of our acceptance, our sonship, but looking

rather into the perfect law of liberty, being not forgetful hearers but doers of the Word, we assure our hearts before Him, and find ourselves blessed in every deed. And thus John lovingly exhorts us: "My little children, let us not love in word [profession], neither in tongue [emotion], but in deed and in truth."

How greatly this lifts up the standard of love! Are there not many who profess to love, but do not His words? Such profession is vain. This divine teaching makes love a power in the soul, pervading and governing the life, and not a mere stirring of the sensibilities; it shows it as a tide drawn by the sun and moving the whole ocean of being, silently but resistlessly, and not as the noisy waves of emotion, clapping their hands together or spending themselves upon the beach. This love is the power of God in the soul, the presence of Christ working in us the perfect will of God.

I do not mean, of course, that this love, this spirit of trueness to God, will never affect the feelings. On the contrary, it is the prevailing power of all life in the soul that truly apprehends and receives Jesus, and brings all the powers of being and the impulses of a renewed nature into harmony with the will of God, so that the love will find voice often, it may be, in the song of praise or the shout of victory. But neither song nor shout are the love nor its measure; they are but its occasional voice, and it continues as steadfastly true to God, manifested in the life of unfaltering obedience, when there is no voice nor cry as when the hallelujah of conscious deliverance and joyous praise bursts in thrilling accents from the quivering lips and deep-stirred heart. And this love is never more consciously regnant than in times of prefect quiet, when the spirit hears those words, "Be still, and know that I am God?" while its surest manifestation is not in the tumult of wild enthusiasm, but in the trueness of a holy life; not in praise, but in obedience. "To obey is better than sacrifice, and to hearken than the fat of rams."—(*Times of Ref.*)

THE NEW BIRTH.

It is still a serious question with many intelligent people, whether a child of God ever forfeits his sonship. On the one side is the supposed analogy of the subject, and the promise of God; on the other the fact that many apparently genuine Christians do backslide. The remark is still quite common, that if a convert loses his interest in religion, he never had any interest to lose.

Let us look first at the analogy of the subject. The term "new birth" is, of course, a figure of rhetoric, in which the fact of natural birth is applied to the begining of the Christian life, or that change in human experience by which a soul is "turned from darkness to light, and from the power of Satan unto God," or "delivered from the power of darkness, and translated into the kingdom of His dear Son."

It is a law of figurative language that a figure must not be pressed unduly in the application. While it bears in some points, it does not follow that it bears in all. It must not be forced to "go on four legs." Now, in Scripture a "son" is one who is *like* his father. A "son of thunder" or a "son of consolation" is one who is either bold and aggressive on the one hand, or mild and persuasive on the other. A son of God is one who is like God. A son of Satan is one who is like Satan. Now, how clear it must be to every thoughtful mind, that a "son of thunder" might become a "son of consolation," and *vice versa*; though a child experiencing natural birth could not be unborn. A man might be like God one day, and like Satan the next, and thus, so far as the analogy goes, keep on alternating from bad to good, and from good to bad, interminably. So far, then, as the figure of speech is concerned, it does not prove the absolute safety of the child of God, but the contrary. If it were otherwise—if once a child, always a child—then no child of Satan could ever be anything else than a child of Satan.

But it is often said. "God will never suffer one of His children to be lost." True. "None can pluck them out of my Father's hand." Who are those that God thus securely keeps? Not backsliders, but children. Who is it that He neither leaves nor forsakes? Not enemies, but friends; not those whom He finds on Satan's ground, with Satan's image and superscription stamped upon them, but those who bear the image of the heavenly. The promise of God is not to sinners and unfaithful, but to saints and faithful. God does not keep us because we *were* saved, but because we *are* saved. "Kept by the power of God, through faith."

This brings us to the question of the condition of the new birth. Is it one act of faith, or is it a continuous faith? One act of faith brings its blessing, and that blessing may be the new birth; but when the faith ceases, the fruit will cease. The law of cause and effect is as absolute here as in physics; so that the old notion that one act of faith introduces us into a state which continues after the act of faith which produced it has ceased, is a fallacy. Faith being an act of the will, we can conceive of a person's believing one moment and disbelieving the next, or trusting now, and failing to trust then. Since then, it is only when we trust that we are in a saved state; it is only when we trust that we are born from above. Distrust disconnects the soul from God—the fountain of spiritual life. We may be very good people after a sort, without continuous faith, but we are not Christians. In seeking what is called "the higher life," would not many be assisted in their search, if they could be impressed that it is a continuous faith or trust that they need? What they want, or need, is to live in their best estate all the time. There are supreme moments in every Christian life which need to be electrotyped. This can be accomplished by a continuous faith. Nothing in the world is so destructive as a wavering faith. It is, indeed, the only destructive thing. Unbelief is the only unpardonable sin. There is no other. God cannot pardon persistent unbelief. There is nothing in the economy of salvation that God is willing to receive in lieu of faith. "Without faith it is impossible to please Him."—(*Zion's Herald.*)

THE FLAMES, AND THE FIREMEN.

BY REV. THEODORE L. CUYLER.

Sin resembles fire in many of its most dangerous and deadly features. Like fire, it often lies latent in the heart, and only bursts out when the breeze of temptation strikes it. A latent appetite for stimulants may be evoked when its possessor is harassed by troubles, or is put under the strong pressure of solicitation. I once knew a man who kept his appetite under until he fell into commercial disgrace, and then he speedily took to the fatal cup. Another friend of ours was betrayed into dishonest dealings under the severe stress of a financial panic. In the days of his prosperity the weak spot was there, but it had not been developed. Hezekiah's pride lay undiscovered until the visit of the Babylonish embassy, and then the latent flame broke out. "God left him to try him that he might know all that was *in his heart.*"

A prompt resistance of temptation, or a prompt repentance of sin as soon as committed, will commonly extinguish the flames. A few buckets of water dashed on the fire as soon as it kindled in De Koven street would have saved Chicago from ruin in 1871. Had David exercised, at the right moment, one-half of the grace which afterwards penned the 51st Psalm, he would have saved his own character, and Uriah's life. The same rule of safety applies alike to sin and to fire; the first spark must be extinguished. When a man's whole soul is on fire, and the fabric of his character has been consumed, it is too late for prevention to use its apparatus. The ruined structure may be rebuilt by penitence and prayerful living, but many precious things have perished, never to be restored. A dear friend in St. John writes me that he shall re-build his house, but the superb library, the pictures, and the keepsakes are gone forever. The reformed inebriate may save the remnant of his life; but the best days of it are in ashes. Wherefore the Omniscient Master has uttered the solemn admonition, "I say unto you all, *watch!*" Would that I could impress upoh every young man the tremendous truth that the flames of perdition lie hid in the first intoxicating glass. Would that every business man would learn that the seeds of such a doom as William C. Gilman's are contained in the first dishonest dollar. Such conflagrations of fraud and defalcation as are now sweeping over the land—yes! and over the churches—can only be prevented by making every one realize that the first tampering with other people's money means—ruin!

Sin, like fire, is no respecter of persons. It consumes the fairest fabric as remorselessly as the most worthless pile of rubbish. Solomon in all his glory went down before the flames just as surely as Gehazi or Haman. I know the road too well to many a home in which the dearest treasures of the house-hold have been consumed by sin. God's insurance-system of grace never protects a Christian when he wantonly plays with fire. Nor can any after repentance replace what the sin had destroyed. We must not be led astray by a perversion of sound theology. Even the "perseverance of the saints" may become a treacherous delusion to the Christian who ceases to persevere in godly living. "Wherefore I say unto you all, watch!"

There is also another kind of watchfulness which the Word of God enjoins, and that is the watchfulness which Christ's servants are to exercise over others. The Church is to be Christ's Fire-brigade. The orders given to them, in the epistle of Jude, are these, "Others save with fear, *pulling them out of the fire.*" It is not enough to extinguish the sparks of temptation in our own hearts; we are bound to warn others in time, and when sin has got under headway, to do our utmost to pluck the brands from the burnings. Instead of wasting time in disputing about the origin of the fire, or in disputing over the rival claims of our denominational apparatus, it is our first duty to rescue the perishing.

The precautions taken by insurance companies to save life and property, ought to put us to shame. I lately visited the head-quarters of the Fire-patrol department in New York, where a corps of men are kept constantly in readiness for duty. Trained horses are kept harnessed in their stalls. At the tap of the gong—which is rung by electricity—the doors of the stalls fly open, the horses dash to their places by the wagons, the men are dressed and in their seats, and the load of equipments for the protection of goods and furniture is thundering into the street within sixty seconds! All this organization of minute-men is provided to save human bodies and perishable property. But alas! for the honor of Christ's followers, we allow tens of thousands of immortal souls to be consumed in the flames of sin without an effort to rescue them.

Some Christians are too busy in moneymaking to spend an hour a week in personal efforts for souls. Some fail through want of sympathy; some are too censorious, and bitter to have any influence; others have good intentions, but never get about the work. To make a good fireman for Christ, a man or woman needs to have Christ's spirit. He needs faith in the power of prayer, and in the power of kindness. He needs self-denial. As a fireman, when his ladder is not long enough to reach the burning man, adds his own length to the length of the ladder, so Christians must add the length of our own personal influence and example to the ladder of prayer. We need also the gift of continuance. It is no easy task to rescue some hardened sinners. But never should we give any transgressor up who is yet this side of the unquenchable flames.

Christ Jesus organized his fire-brigade, not for parades, but for saving souls. "He that winneth souls is wise." When the foremost man of the American pulpit was once asked "What is the chief thing in life?" he answered "It is not theology, it is not controversy, it is not gaining reputation, it is *saving sinners from hell.*"—(*N. Y. Evangelist.*)

TELEGRAPHIC NEWS.

Paris, November 29th: Marshal MacMahon to-day had an interview with M. Jules Grevy, during which he evinced no signs of an inclination towards a conciliatory policy, and said that he had never contemplated a *coup d' etat.*

London, 30th: The Russian Press in discussing the situation advocate the retention of Kars by Russia.—The report which has been current that Russia would accept an armistice after the fall of Plevna is now semi-officially denied.—The case of Williamson Brothers and Co. Calcutta, *versus* Robert Barbour and Brothers, Manchester, on account of excessive charges on shipping piece goods has terminated, a decree having been given for the plaintiffs.—The accounts are reopened. The defendants are going to appeal.

Paris, 30th: M. Gambetta has demanded of Marshal MacMahon that he should renounce his right to dissolve the Chamber of Deputies, which demand the Marshal President has rejected.

London, December 1st: A Turkish official despatch has been received which admits that Suleiman Pasha's force was defeated at Metschka and compelled to fall back.—Reouf Pasha has been entrusted with the task of organising a camp to consist of 50,000 men at Adhianople.—Ahmed Eyoub Pasha has been appointed Commander of the Turkish force in the Schipka Pass in place of Reouf Pasha who goes to Adrianopie.—A telegraphic despatch has been received from Ghazi Ahmed Muktar, dated from Erzeroum, in which he expresses his ability to defend the fortress with the force at his disposal.—The British Mediterranean squadron has received orders to winter in Besika Bay.

2nd: The Russians have opened a fourth bridge over the Danube and are engaged in building two more.—Advices are to hand stating that the Romanian troops have occupied Lompalanka, from which place Turkis have retreated to Widdin.—A despatch, dated 29th Nov. from Mahomed Pasha states, that the Russians had unsuccessfully attacked the Turkish positions at Uerkrough situated beyond Etropol.—According to a Russian official despatch, the Turks on the 27th ultimo abandoned Chazubani, situated near Batoum, which place the Russians occupied on the following day, at the same time capturing the

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Turkish Camp, which was left behind.—Count Corti, the Italian Ambassador at Constantinople, has addressed a protest to the Ottoman Porte against the stoppage of Italin vessels in the Bosphorus by the Turkish authorities. The Porte in reply has offered ample satisfaction.

Rome, 2nd: According to the latest bulletin respecting the illness of His Holiness the Pope, the condition of the patient has changed for the worse.

London, 3rd: The latest news from Erzeroum, which is dated 1st instant, states that perfect communication exists between the fortress and Trebizonde, and that the road to the interior is also open.—The Russian troops are wintering in the plain of Passin.—The Russian advanced guard is at Doveboyun.—Latest advices from the seat of war in Bulgaria state, that the Turks, after losing their positions at Provitz and Etropol, retreated to the Balkans.—The defeat of the Russians at Nerkrough, beyond Etropol, about which Mehemet Pasha telegraphed on the 29th ultimo, has been confirmed.—The Russians have unsuccessfully attacked the Turkish positions at Kainarli, situated to the south of Statitza.

Paris, 3rd: Marshal MacMahon to-day received M. Dufaure, who is reported to have undertaken the task of forming a new Ministry.

Washington, 3rd: President Hayes has sent a message to Congress, in which he urges the earliest resumption of specie payments, and recommends a bi-metallic currency and the payment of bonds in gold.

London, 4th: Latest advices from the Seat of war in Bulgaria state that the Turkish troops lately occupying Orchanie and the adjacent Turkish positions are falling back on Sophia.

Paris, 4th: The Chamber of Deputies Budget Committee have refused to present their report

Washington, 4th: President Hayes, in his Message to Congress, also recommends a tax of ten cents on tea and two cents on coffee.

London, 5th: A despatch has been received from Mehemed Pacha, which states that on the 3rd instant the Russians made an unsuccessful attack on the Turkish left wing at Kamarli, situated to the south of Statitza, and that they were, after heavy fighting, defeated with great loss, and compelled to fall back.—Prince Milan of Servia yesterday issued an address to his soldiers, which was of a warlike nature.—The Turkish Parliament is convoked for the 13th of December.—Sir Stafford Northcote, speaking at a Conservative demonstration held yesterday, repeated the determination of the Government to observe a policy of conditional neutrality in the Turco-Russian war and its readiness to mediate on a fitting occasion.—Latest advices from the seat of war in Bulgaria state that the Russians now occupy the entrances to the Balkans in the defiles of Greota and Slatitza.

Rome, 5th: The condition of the Pope is changed for the worse, and His Holiness is not expected to recover.

Cairo, 5th: The Egyptian Government has dicided to send a reinforcement of 6,000 men to the Egyptian Contingent now serving in Turkey against the Russians.—The Khedive has applied to the British Foreign Office to designate an Englishman of the highest position, whose appointment will not be special, to act as his Councillor, No answer has yet been received to the application.—The Indian transport Serapis, outward bound to Bombay, passed through the Suez Canal to-day.

London, 6th: Suleiman Pacha telegraphs that he has captured Elena, situated to the south-east of Tirnova and has taken many prisoners and much war material, besides inflicting a loss of 3,000 men on the enemy.—The latest accounts received from Mehemed Pacha state that the Turks under his command are steadily advancing, whilst the Russian on the other hand are retreating before them. —The capture of Elena by Suleiman Pacha sets the Hainboghaz and Slivno passes free from a Russian attack.—Suleiman Pacha at the head of a Turkish Army Corps is advancing upon Tirnova.

Paris, 6th: Fresh negotiations are proceeding between Marshal MacMahon and M. Dufaure.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 3rd:

For Southampton.—Captain A Vallings, Mrs H H Taylor, Mr E P Lempriere, Mr Morrison, Mr and Mrs Troup and child, Admiral Ryder, Lieut Graves, Mr and Mrs Cornabe and three children, Mr J Walker, Mr G E Harrison, Mr Winterbotto , Mr Calderhead, Dr and Mrs Lamprey and three children, Mr R D Faulkner, Mr and Mrs G E Young, Mrs Ganier and four children.

For Brindisi.—Mr M Macnaghten, Major S T Trevor, Mr Arthur Howell, Mr J Leggett, Colonel C W Hutchinson, R E, General and Mrs Steel and Mr J F Mackenzie.

For Venice.—Mr J Read, Mr Stirling, Mrs E D Rossetti, Mr W Butter

For Aden.—Major Gillespie.

PASSENGERS ARRIVED.

Per Str, *Olympia*, 29th:

From Liverpool.—Mrs Johnston, Mr E R Metcalfe, Mrs Metcalfe and child, Mr Mitford Cust, Miss Whitefread, Mrs Bracken and infant, Mrs Wetherell, Revd J L Scott, Miss MacGregor, Miss Forrester, Miss Woodside, Mrs Douglas, Master R Douglas, Master W Douglas, Master F Dougla , Mr Sydney W Fulton, Miss Wilson, Mr F Bourne, Miss Turner, Col Brander, Miss Etes-on, Revd J Alli, Mr W A Allardice, Mrs Allardice and child, Mr Oscar Barrow, Mr Harvey Adamson, Mr T Pritchard, Mrs Pritchard and two children, Mrs Stewart, Miss Stewart, Miss King, Mr H Walthen, Col Henderson, Mrs Henderson and child, Mr Pierrie, Mr McKenzie, Miss De Gruzgher, Mr J D Ferguson, and Mrs Ferguson and child.

Domestic Occurrences.

BIRTH.

JUDD—November 28th, in the night, at Neemuch, of cholera, Lieutenant George Judd, Assistant Commissary of Ordnance, aged 52 years.

DEATHS.

TRACY—Nov. 28th, at Madras the Rev. W Tracey, D. D., Senior Missionary of the American Madura Mission, aged 70,

SAWYER—November 30th, at Poona, Alexander Fitzroy, infant son of Captain George Westrenen Sawyer, Bombay Staff Corps.

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